A

# Serious Exhortation TO AN Holy Life

OR,

## A Plea for the absolute neceſſity of inherent righteouſneſs in thoſe that hope to be ſaved,

By *Tho. Wadſworth* Preacher to the Church at *Newington Butts* *in Surrey* but now of *London*

The Third Edition Corrected and Amended

Heb. 12. 14.

*Follow peace with all men, and holineſs, without which no man ſhal ſee the Lord*

*LONDON*, Printed by H. B. for *Andrew Kembe* at St. *Margarets*-hill in *Southwark*, 1626

Serious Exhortation
TO AN
HOLY LIFE
&c.

TO

My poor Parishioners

at *Newington-Butts*,

Whose souls are precious to my God and Saviour, and I dare say to me.

SIRS

THE remembrance of the strange Providences of my God, that were apparent in bringing me to be your

Teacher and have born mee company ever since in the work of my Ministry amongst you, makes me think, I was born and still continue in the Land of the living for your sakes; for the service of your immortall souls, to help forward your salvation from that consuming burning wrath that hangs over your heads, till Christ be formed in you, and your natures changed from what is Earthly and sensuals to that which is divine; thy Exhortation to an Holy Life, I send to you, as being very confident, that without it, not one of you shall

ever

ever see the face of GOD but to your shame, and Confusion, if I presse it hard upon your Consciences, blame mee not, for it is my full beliefe, you must bee damned without it, and my Love and Pitty to you constraines mee to do my best to prevent so sad a judgement. If you wonder how I dare venture to speake so much to you in Print, I tell you I dare doe any thing for your sakes; yea, hazzard the Reputation of my Discretion rather than be thought defective in my care to your never dying spi-

rits. It comes not sel-
dome to my thoughts,
and lyeth not a little pres-
sing on my Spirits. Ah,
What shall I doe more
for poor Newington to
help them towards Heaven
before I dye? somewhat
I have done already, as ma-
ny of you can bear me wit-
nesse, when with many pray-
ers and teares, not onely
publickely, but from one
one House to another. I
have beseeched You to
bee reconciled unto God,
and it is my greatest grief
I have found these six Yeares
since

since my comming amongst ou, that I have done noe ymore; But alas, what shall I, or what can I doe more? I would you could but tell mee; shall I come and live in all your Families, that I may bee continually present to instruct, pray with, comfort, reprove, and Over-see you? this is all impossible, I am but one man, and can no more multiply my presence then I can my Person; or shall I dayly follow you from House to House, How can it bee? my more publique

work

Worke is great abroad, and not ſmall at home, beſides the care of a ſelected People lyes upon mee, that preſſeth more than moſt men imagine, except them that feel it, and I am but a man, and have but the ſtrength of a man, ſubject to bodily infirmities with my brethren. But however, I ſhall promiſe to do my beſt in this kinde, as I have begun, and to ſupply the want of my conſtant preſence with you, I have ſent you my whole Heart in Print, that it may ſpeake to you when

when I am absent; it is but little, yet I intended it should have been lesse, but it is well it is no more. Do you but accept it as kindely it is offered, and improve it as faithfully, as it was conscientiously penned, and I shall desire noe more, beeing very confident it will then run and and prosper; Which

is

*is the thing that is most earnestly prayed for*

By him whom the Lord hath made your Teacher,

*Tho. Wadsworth*

# A serious Exhortation to an Holy Life.

OR

## A Plea for the absolute necessity of Inherent Righteousness in those that hope to be saved.

Matth. 5. 20.

*I say unto you that except your Righteousnesse exceed the Righteousnesse of the Scribes and Pharisees, ye shall in no case enter the Kingdome of Heaven.*

STay Reader, Thou hast perused the Text, and canst not but see that it concerns thy eternal life, or death. I prethee answer me this one Question, and then in the fear of God read on.

Reader. thou art a dying man, or woman, Tell mee when thy breath is gone, thy eyes closed, thy bell hath towled, and thy body coffined up for the grave, Then, Then, wouldest thou rather have thy soul in Heaven, or Hell, in joy, or torment, with God, or Devils? For Gods sake make a pause, and give mee thine answer before thou dost proceed. Tell mee, art thou one that carest not whither thou goest, or makest no matter whether it bee to heaven or hell? Is either of them to thee indifferent? And art thou resolved to persist in this indifferency? If it bee so, Sinner, I advise thee throw down the book, and as thou lovest thy soul, read not a letter more; For I so love and pitty thee, as to those sorrows, that within a few dayes, nay a few hours thou must certainly endure, that I am loath that this

this sheet should help to wind thee up for Hell, or any wayes conduce to increase thy pains, or augment thy torments: For know Sinner. This is the nature of that Gospel of Christ which wee preach or write, that it either softens or hardens; it is a favour of life to life, or of death to death, to him that reads or hears it: It will either prepare thee for Heaven, or ripen thee for Hell; for of that very Jesus by whom onely thou canst hope for salvation, it was propheſied, *Luke* 20.34. *Behold this child is set for the fall and rising again of many in Israel.*

Reader, perſwade thy ſelf of this, That Jeſus Christ, and his written or preached Gospel, if they prove not means to the raising thee from that state of sin and death, wherein by nature thou lieſt, they will prove the instruments of that fatal fall, that thou

shalt never recover to eternity, and of this very nature are these lines thou art now pursuing (being I am confident according to the minde of God) I say therefore again, if thou art one that hast lived an unrighteous, ungodly life, and resolvest not to change, I beseech thee cast by the book, and do not read it, for why should it do any thing to promote thy ruine?

But if thou art a man or woman that canst not dare to think of being damned, but tremblest at the very name or thought of it; if thou dost heartily desire, when thou leavest this empty miserable world, to exchange it for that ful, rich & glorious Kingdome of God above, then, then come away, and I will lead thee into the path of life, and

tell thee what a man or woman thou mayest be, and what a life thou mayest and must live, if ever thou hopest to live in that desired and incomparably blessed inheritance of the Saints.

Hoping now I have got a serious attentive soul to speak to, for such Reader, *I* presume thou art, let me first make bold to press thee to a review of the Text. *I say unto you, Except your Righteousness exceed the Righteousness of the Scribes and Pharisees, ye can in no case enter the Kingdome of Heaven.*

This Verse is a part of that Bible, that thou and *I*, and all the Christian world do take to be the word of God, which is as free from a lye or falshood as the Sun-beams are from darkenesse; *I* shal not therefore injure thee so much (as if *I* did mistrust thee) to ask whether thou believest this portion of Scripture

to be true or false, but rather dost thou believe, that it is so written there as here it is transcribed, if thou doubtest, take thy Bible, and turn to the Chaptet and the Verse: if thou wilt take it for granted, on my word, I professe, I have not, *I* would not deceive thee for a world.

*The first part of the Text opened*

(*I say unto you*) *To you*, Who are those? Why those that were present at that time, in which Christ was preaching this Sermon: they were his Disciples, his followers, such as owned him for their Saviour, & called him Lord and Christ; in a word, they were such as thou professest thy self to be that art my Reader.

2 *I say unto you*, who is this (*I*)? It was he that preached the Sermon, Jesus Christ, it was Christ & not *Matthew* that did record it; if

was

was Christ, and not I, that am about to plead with thee at this time for thy life, and now thou knowest the Authour, I presume the Text will have some authority upon thy heart. I hope thou wilt not say of Jesus Christ, as the prophane worldlings say of us, his Ministers, that we are a Company of prating, lawcy fellows, & they hope, that all is not true that we say, and they are confident that God is more merciful than wee Preachers would make them beleeve. But think Reader, it is not I, nor any Minister on earth that is the Preacher in my Text, it is Jesus Christ the Master of us all, and canst thou hope it is not true that Christ here tells thee, were not this all one, as to hope Jesus Christ is a lyar, and is not this to make thy self a blasphemer, or dareſt thou bee so impudent to say, or think

that God is more mercifull then Christ hath made him, what canst thou think thy gracious Saviour would deceive thee, or that the Son of God would make false reports of God his Father, he tells thee the contrary, if thou hast a mind to believe him, *John.* 12, 49. *I have not spoken of my self, but the Father which sent mee, hee gave me Commandement what I should say and what I should speake.* And wilt thou dare yet to unsay all his sayings, though hee tells thee, hee sayes nothing, but what God his Father commanded him, If hee tells thee plainly, *Except thy righteousnes exceed the righteousnes of the Scribes and Pharisees, thou shalt in no case enter into the Kingdome of heaven,* Wilt thou boldly contradict all and say, that not withstanding what ever Jesus Christ hath said, I yet hope to bee saved; yea though

thou

thou haſt no righteouſneſs at all, or ſuch as falls ſhort of what the Phariſees had, wilt thou give the lye both to God the Father, and the Son?

No ſinner, no, I know thou haſt not ſuch hard thoughts of the Saviour of the world, to think hee is a lyar. Thou calleſt him Jeſus Chriſt, and that confeſſe him to bee the Son of God, and that it is impoſſible hee ſhould lye; yea I know thou wilt confeſs hee here ſpeaks true, and what hee ſpeaks, hee ſpeaks to thee, *That except thy righteouſneſs exceeds that of the Phariſees, thou canſt by no means beeſaved.* Doeſt thou beleeve it, Anſwer mee, Doeſt thou verily beleeve, That except thou *A. B.* by name, proveſt a more righteous man or woman than ever any Scribe or Phariſee was, thou canſt in no caſe enter into heaven, Come,

Come, I know thou beleevest it, as thou lovest heaven, then and thine own soul, I intreat thee pronounce these words after mee, but speak them seriously to thine own conscience, I, *A, B, Who am reading this book, do in the presence of God, that searcheth my heart, and wil judg me at the last day, do unfeignedly believe, that except I am by the power of the Spirit, through the preaching of the word, made a more Righteous man or woman than ever any Scribe or Pharisee, yea and this before I die, I never hope by any means to enter into the Kingdome of heaven but must assuredly, as I now am reading, within a few days be in everlasting torments, where I shall weep and wail, and gnash my teeth without remedy.*

Hast thou confessed so much? yea and unfeignedly? yea, as in the presence of God the searcher of thy heart? Yea. Well

Well said: Now let me tell thee thou hast taken one step towards heaven, thou art half way there already. Ah sinner, bee not so much thine own enemy, as to withdraw thy foot, and recall thy words why shouldest thou repent that is taken towards a Kingdome that is so blessed or draw in that breath that filled thy sails, and will make thy voyage to heavea both quick and easie, if it continue, For know Reader, that when thy soul is once throughly convinced of that righteousnes that is absolutely necessary to salvation, half the work of thy conversion is done, the new creature is half formed in thee, and thy soul half saved: but when that righteousnes is attained, that is, when it is brought down into thy conversation and thou liveſt Righteously then is conversion finished, the new Creature perfected, thy salva-

tion

tion secured, and thou art made a blessed man or woman.

But thou wilt say, *What am I the nearer for all this, If I neither know how righteous these Pharises were, nor what a righteousness it is, wherein I must exceed them: pray wil you tel me how righteous they were, & how much more righteous I must be than they.*

*Ans.* I will tell thee, but if I do, I must have another promise from thee, and I professe, as in the Presence of the living God, if I thought that thou wouldst not grant it to me, I would not tell thee what those things mean, but rather out of pity to thee suffer thee to lie and dye in thy ignorance, tell mee, wilt thou promise God and mee, that when I have told thee what the righteousness is that thou must seek, wilt thou by the help of God endeavour with all thy soul and strength to live that righteous life, this Doctrine will call for.

But

But stay (sayest thou) *There is no haste, tell mee what it is first.*

*Answ.* What dost thou scruple? Art thou afraid I will deceive thee, and make it harder than it is. Reader, to put thee out of doubt from that, I protest solemnly, as I shall answer it before the Judge of quick and dead, before whom I am confident I must give an account of what I say or write, I will to the best of my understanding, make it to be a righteousness, neither more nor less, than what Jesus Christ hath made it, nor will I shew thee any thing but what I will give thee sufficient Scripture-proof for. What sayest thou now, wilt thou promise?

What dost thou stick at man? Remember what thou hast confessed already: Didst thou not confesse just now, that thou didst verily believe, that thou canst not

possibly bee saved, except thou shalt become more righteous then any Pharisee, and dost thou now doubt whether it is best for thee to endeavour to exced them? What, art thou resolved to sit down short of heaven? Ah sinner, this is not ignorantly, but wilfully to destroy thy self. Tell mee then, wilt thou resolve to live a more righteous life, or wilt thou not? thou dying man or woman, either resolve, or read no more. I profess I did not write these lines to dally with thy soul, if I had thought that all my Readers would have proved so obstinate I would not have lost that little time I spent in writing what thou art now viewing, nor created thee the trouble of so much reading. Let God bear witness betwixt thy soul and mine, whether I am not more desirous to have thee saved, then thou art to save thy self.

The

## The Sinners Resolve.

Why then, I do resolve, *as God shall helpe mee, I will endeavour for the future, with all my soul & strength to seek that Righteousness, whatever it be, you shall discover from the Word of God to be his Will, and so my duty.* Nay I further do resolve, *That neither flesh nor blood, nor any sin, nor lust, or worldly interest whatever, shall hinder mee from seeking a portion in the Kingdom of my Saviour.* Bear witness; O God. I am in as good earnest as ever was in all my life.

I, sayest thou so, Let mee then tell thee for thy comfort, thou art not far from the Kingdom of God.

But to keep thee fast to thy resolution, that thou mayest neither

give

give thy God nor mee the slip, I do here adjure thee by thy God and Saviour, by thy immortal and precious soul, by Heaven, the Crown, and all the weights of glory that are there, yea by every thing that is, or should bee dear and precious to thee, nor to dare to draw back, and eat thy words again. And to tye thee yet up faster to thy resolved vow, read *Heb*, 10 38. *But the just shall live by faith, and if any man draw back, my soul shall have no pleasure in him.* Oh that now it might bee spoken of thee what follows in the next verse, 39. *But wee are not of them who draw back unto perdition, but of them that beleeve to the saving of the soul.* Mark sinner. if thou drawst back from so just, righteous; and holy resolution thou hast made, thou wilt fall into perdition if thou holdest on, thou art a passing forward to the salvation of

thy

thy ſoul, if hell doth not affright thee, let heaven perſwade thee to keep faſt to what thou haſt juſt now promiſed.

*The ſecond part of the Text lyes in the diſcovery of two particulars.*

1. Wherein did the righteouſneſs of the Phariſees conſiſt, which thou muſt reſolve to exceed.

2. What is that righteouſneſs of life, that will ſet thee above the Phariſees, and put thee into a ſaving condition.

Of the firſt, What the Phariſees righteouſneſs was.

1 The Phariſees was one of the ſtricteſt ſect, or the moſt preciſe ſociety of men among the *Jews*, they were moſt nice obſervers of all the outward points of worſhip, according to the Law of *Moſes*, and there-

therefore had the esteem of their Country-men, for the most Religious people amongst them; I know thou wilt beleeve the Apostle *Paul* if he tells thee so much, for hee was one of them himselfe before he left them by being converted to Jesus Christ. Take his own words, Act. 26. 4, 5. *My manner of life from my youth, which was at first among mine own Nation, at Jerusalem, know all the Jewes which knew mee from the beginning* (if they would testifie) *that after the most streighteſt sect of our Religion, I lived a Pharisee.* Mark that well, the Pharisees (sayes *Paul*) were Religious, yea straightly Religious, yea most straightly Religious, that is, as to the outward Parts of the Jewish Religion, which consisted in being naturall-born *Jewes*, children of believing *Abraham*, admitted into

into the Visible Church by Circumcision the eight day, in being constant Preachers or Hearers in their Synagogues. But all this was not enough to speak them Righteous enough for the Kingodme of Heaven, for Remember, *Except thy Righteousnesse exceed theirs, thou canst in no case enter.* Christ hath said it, and thou must believe it.

2. The Pharisees were right in their Judgements in many or most of the practicall truths in Religion, they held that the onely true God of *Israell* was to bee worshipped; That it was a most hainous sin to theeve, to commit murder or adultery, or to forswear a mans selfe to lye or bear false witnesse against a neighbour, or to bee drunke, or to bee a Glutton. This must bee all true of them that they held these things as sinns, yea and that they

did

did forbeare those grosser sins, I prove it thus, 1 Because Jesus Christ permitted his own followers to heare them preach, yea and bid them do what they taught, Matthew 23. 1, 2, *Then spake Jesus to the Multitude, and to his Disciples, saying, The Scribes and Pharises sit in Moses seat* (the meaning is, that they were Preachers of the Commands of God delivered by *Moses*) *all therefore whatsoever they bid you observe, that observe and do, but do not after their works.* But Secondly, I prove that they abstained from grosser sins, at least to the outward act. 1 They abstained from drunkennesse, and gluttony, 1 gather from that blasphemous reproach they cast upon our blessed Saviour, in calling him a *Winebibber and a Glutton*, which speaks that they accounted them most disgraceful sins. 2. If they

had not abominated the Act of murder, adultry, perjury, with drunkeſſe, and the like, and ſo refrained from them in their lives, it were impoſſible they could ever have got that repute amongſt the *Jews of* being the moſt ſtrict Religious ſort of people in all their Country; who would ever have thought a ſociety of Drunkards, or Gluttons, or Whoremongers, or perjured perſons a ſtrict Religious ſect? as the Apoſtle *Paul* confeſſeth they were reputed. From this that hath been ſaid, thou mayeſt eaſily ſee, that thou mayeſt be neither Rogue, Whore, Theeſe, nor Drunkard, nor Lyar, and yet bee out of a ſtate of ſalvation, as theſe Scribes and Phariſees were, though guilty of none of theſe ſins.

3. Theſe Phariſes were righteous yet, for they were ſtrict obſervers of

of the Sabbath day, so far as to abstain from all bodily labour, and to attend on the worship of God, in reading, praying, preaching, or expounding the Word of God, this was their Sabbath dayes imployment in their Synagogues or Churches, and Christ permitted (as I shewed before) his own Disciples to hear them, and to observe their Doctrine, and do it; but as for doing any servile work on this day, they reckoned it a grievious sin, yea if it were but dressing any provision to eat; and therefore you have them quarrelling with the Disciples of Christ for pulling ears of Corn on this day, and rubbing them in their hands to satisfie their hunger, *Luke* 6. 1 *And it came to Pass on the Sabbath, after the first, that Jesus went through the Corn-fields, and his Disciples plucked the ears of Corn, and did eat. And certain of*

*the Pharisees said unto them, Why do yee that which is not lawfull to do on the Sabbath day?* Mark Reader, See how strictly righteous they were? Sabbaths must bee kept, strictly kept, nothing must take up the day with them but reading, preaching, praying, expounding, no one must dress meat on that day, though to satisfie his hunger, thou wilt say perhaps, Is it possible for men to bee more righteous? Nay stay there, for I will shew the presently, wherein thou must exceed them in all this, or in no case shalt thou enter into Heaven.

4 Yet farther, they were a sort of men, that for the encouragement of Religion, and upholding the eternall form of worship, in paying Tythes (commanded by God in the Law of *Moses*) were precisely just or righteous, and Jesus Christ confesseth as much unto them

them, Matth. 23. 23, *Wo unto you Scribes, Pharisees, Hypocrites, for yee pay tithe of Mint, and Anise, and Cummin.* These were the least of hearbs that were titheable, and it was disputable by many of their Lawyers whether they were titheable or not, yet the Pharisees for their part, lest they might seem to rob God and his Church in the least resolved to pay them, and Christ approves of them in that particular, by telling them, *These things yee ought to have done*; but hee adds withall, by way of reproof, *Yee have omitted the weighier matters of the Law, Judgment, Mercy, and Faith*; and here their righteousnesse fell short. So Reader think, thou mayest bee an encourager of Religion in the place where thou art, mayest give freely and liberally to the maintaining of a godly Minister where thou livest, which the Lord

Christ

Christ approves of, and Commends, yet except thou doest somewhat more, this will not do. thou mayest still remain in a state of perdition.

5 They were charitable to the poor, This likewise thou hast acknowledged from the mouth of Christ. *Matth.* 6. 2. *When thou doest thine alms, do not sound a trumphet before thee, as the Hypocrites do* (meaning the Pharisees) *in the Synagogues, and in the street, that they may have praise of men, verily, I say unto you they have their reward*; that is, the value of many a penny, or shilling they threw into the poors box at Church, and many peece of bread at their doors, many a penny, or twister they distributed by the high wayes and streets, and many a beggar cryed out after them, God bless you Master, and yet they were all this while but

Phariſees, and curſe of God, for the text is plain, that they ſhall never be ſaved, it ſayes, *They have their reward already.* Oh therefore Reader, dare not to ſit down here, unleſs thou intendeſt to bear them company to the gates of hell, where thou mayeſt eaſily enter with them, but it is impoſſible ever to get out.

6 They were more righteous yet, for they were a praying people, and Chriſt confeſſeth as much, *Matth. 6. 5. And when thou prayeſt, thou ſhalt not bee as the Hypocrites are* (meaning ſtill the Phariſees) *for they love to pray ſtanding in the Synagogues, and in the corners of the ſtreets, that they maybee ſeen of men, verily I ſay unto you they have their reward.*

See here again, the Phariſees pray, love to pray, and yet Chriſt is peremptory, that they ſhall have no

no reward but that on earth, which ſpeaks him reſolved to deny them heaven. Reader, ſtill conſider, thou mayeſt bee one that prayeſt in thy Family to ſtop the mouths of thy friends and ſervants, thy godly neighbours, and Miniſter, that none of them may think or ſay, thou art an ungodly man or woman; thou mayeſt come to Church, and clap thy hat or hand before thy face to bee ſeen of men to pray, yet thou mayeſt bee no better than an hypocritical Phariſee, out of a ſtate of ſalvation.

7 Laſtly, The Phariſees beleeved the Reſurrection of the dead, the bleſſed or miſerable ſtate of ſouls after this life (wherein they exceeded the Sadducees, who beleeved no Reſurrection) yea and hoped, or were confident if it fared well with any at the Reſurrection, it would with them. Con-

cerning their beleef, in the great Article of the Christian faith, I mean the resurrection, thou needest no other proof of it, than their taking the Apostle *Pauls* part against the Sadduces (*Acts* 23, 6, 7, 8.) sayes *Paul, I am a Pharisee, the son of a Pharisee, of the hope and resurrection of the dead I am called in Question.*

Object. *But was* Paul *a Pharisee? How could* Paul *then bee saved, if no Pharisees are saved?*

*Answ.* Paul calls himself a Pharisee, because he was one, and his father was such an one, till hee was converted to Christ. But sayes hee, *I am still such an one.*

*Answ.* True, hee was so, but not absolutely in all parts, for hee preached Christ, whom the Pharisees crucified, but in this single point hee kept still a Pharisee, in holding a Resurrection of the dead, which

which the Sadduces denied, and therefore the Phariſees ſtrike in with *aul* againſt them, ſaying verſe 9. *Wee finde no evill in this man, but if a Spirit or Angel hath ſpoken to him, let us not fight againſt God.* Who would but think that ſuch men as theſe were good? 1. How tender do they ſeem to bee in oppoſing God in any revelation of his will and minde? 2. They take an Apoſtles part for teaching the true doctrine of the reſurrection. 3. They expreſſe much zeal in oppoſing the Sadduces for there Hereſie, 4 They make a clear profeſſion of their faith in the point of Angels Spirits, and the Reſurrection, and conſequently of the immortality of their ſouls, and their hope of a bleſſednes after this life; yet ſtill remember they were Phariſees, and that Chriſt hath ſaid it, *Except your righteouſneſs exceeds the Righteouſneſſe of*

*the Scribes and Phariſees. yee can in no caſe enter into the Kingdom of God.*

Oh Reader, take warning and do not dare to venture thy eternal life upon ſuch a ſhallow, ſandy righteouſneſs as the Phariſees did.

Thus have I finiſhed the firſt particular, in ſhewing thee what the righteouſneſs of the Phariſees was. Now Reader pull up thy ſpirits, and gird up thy loins like a man, I will ſhew thee now the mark that thou muſt ſhoot at, the Garland thou muſt run for, and the Crown thou muſt fight for, the righteouſneſs that will bear thee up above the clouds and ſet thee ſafe in the Kingdome of Heaven, among the ſpirits of juſt men made perfect, if thou reſolveſt to ſeek after it, which through the grace of God thou mayeſt aſſuredly attain to.

*Second Part, shewing, what is the righteousnes of the Saints, that exceeds that of the Pharisees.*

THe Pharisees, as righteous as they were, did not acknowledg Jesus Christ, nor entertain him as the Son of God, and the Saviour of the world. Now if thou wilt acknowledge him as all this, and answerably resolve to beleeve in him reply upon him for pardon and strenght against sin; if thou wilt love him above thy father, mother, son, daughter, house, land, living, above thy sins and lusts, and wilt readily part with them all at his command, thou hast done something the pharisees never did, thy righteousnes shall bee more than theirs, and thou shalt enter into heaven, when they shall bee shut down into hell.

2 The Phariſee beleeved it a ſin to commit Murder, but they did not count it murder to bee angry with their brethen or neighbours without a cauſe and to call them Fools or *Racha*. Now Reader, if thou wilt ſtrive and ſtruggle all reveng and unlawful paſſion out of thy heart, thou art more righteous than ever the phariſees were. Reader ſee thou to it, it muſt bee done, without thou wilt bee content to bee no more righteous than the Phariſees were, do not diſpute it, Chriſt will have it ſo *Matth.* 5.22. *I ſay unto you, that whoſoever is angry with his brother, without a cauſe, ſhall bee in danger of Judgement, and whoſoever ſhall ſay, Thou Fool, ſhall bee in danger of Hell fire.* If thou wilt have it more cleare, conſider 1 *Joh.* 3.15. *Whoſoever hateth his brother is a murderer and yee know that no murderer hath*

*eternal*

*eternall life abiding in him.* As thou likeſt the caſting into hell fire, or being accounted a murderer, in the judgment of God, of being void of eternal life, give way hereafter to thy proud, peeviſh, revengfull paſſionate nature,

3 The Righteouſneſſe of the Phariſees condemned the Act of Adultery to be a ſin, but they did not think that a laſcivious look, and a luſtfull deſire of the heart after a woman was a ſin Now Reader, if thou wilt reſolve to conquer the deſires of thy luſtfull eyes and heart, thou haſt attained a righteouſneſs the Phariſees never had ſtick not at it ſinner this Command as the whole yoke of Chriſt is eaſie and may bee borne, Chriſt will have it, and muſt do it, if thou reſolveſt to exceed the Phariſees, *Mat.* 5.28. *I ſay unto you* (ſayes Chriſt) *whoſoever looketh on a wo-*

*man*

*woman to lust after her hath committed Adultery with her in his heart.* Now think if thou wilt stil give way to thy lustful eyes, and heart, know this that the Adulterer God wil judge and thou mayest be such, though never dost commit the act.

4 The Pharisees thought it only a sin to forswear themselves, but the Command of Christ is, *Swear not* at *all*, *Mat* 5.34. except it be in cases that are true, certain, and certainly known, lawful, possible, and weighty, wherein the glory of God, and the welfare of thy neighbour, is considerably concerned, but ordinarily before a Magistrate, and then an oath is lawful. This I must prove, because it is so stiffely denied by some in this age, inconsiderately enough. The onely Objection they have founded on that

of

of our Lord Christs, *Mat.* 5. 34. *But I say unto you swear not at all*; which saying I confesse, if broken off from the scope of Christ in his whole discourse, seems to intimate so much, that it was not onely the corrupt profane use of Oaths that he condemneth, but that he intended an utter abolition of the use of all, how ever circumstantiated.

*Ans.* 1 I grant that from this Text, not only perjury, but that swearing is forbidden.

2. I farther grant that all manner of swearing by any creature is expresly forbidden, as by the Heavens, Earth, *Jerusalem*, by thy head, and that in no case what ever is it lawful to use them; and the Lord Christ gives you the reason why.

But 3. I deny, that from this Text may be proved, that it is unlawfull

lawful to swear by God himself before a Magistrate, or in the cases above expressed: My reasons are these.

1. Because the Lord Christ doth not mention that oath which was onely lawful among the Jews, but takes up in chiding them for perjury in general, and for Oaths by creatures in particular, which *His* now noted long since. *Considera (inquit) quod hic Salvator non per Deum jurare prohibuerit sed per Cœlum, per terrum, &c.*

2. Because the God and Father of our Lord Jesus did constitute the lawfulnesse of swearing by his Name, *Deut.* 6. 6. 13 and 10. 20. *Thou shalt swear by the Name of God.* Exod. 22. 1. *The Oath of Jehovah shall be between you.* Now is it probable that the Son should make that unlawful, which the Father made lawfull? Is not this to estab-

lish

bish the old Manichæan hereſie? That taught that the God of the Old Teſtament, and the God of the New, were as contrary as light and darkneſſe, and their Work was to contradict each other? If any reply that it is a granted caſe, that Chriſt aboliſhed the Ceremoniall Law, that under the Moſaical diſpenſation was in force at the appointment of his Father, and why may not he then aboliſh this?

I anſwer, then it muſt be well proved that an oath was a ceremony, and then I pray tell me, what it was a Type of? But ſecondly, I have far more ground to think it one of the Judiciall Laws as being highly ſubſervient to put the other Laws in execution, which in many caſes might have bin ſuſpended, or not with ſo clear juſtice executed, without an Oath to render the teſtimony evident.

3. Be-

3. Because hee expresly sayes of himself, *I came not to destroy the Law, but to fulfill it*; and can you perswade your self, that hee can say hee will not, and yet do it? was not there once a Law for swearing, have I not proved it? But can Christ bee said to fulfill that Law by an utter abolishing of it? he being the Substance, came in the room of all the Ceremonies, which were shadows, but prove that an Oath is a shadow, and I have done.

4. I argue *à genere*, from the nature of an Oath it self. (which if well understood) it is very unlikely that the Son of God should take away the use of it. *An Oath is an appeal to God, wherein hee is beseech-ed, as the onely searcher of hearts, that hee would bear testimony to the truth, and would Punish the swearer if hee knew him to bear a false testi-*

*mony;*

mony: but that all such appeals to God should bee prohibited and condemned by Christ, can hardly bee affirmed without blasphemy.

5. Let mee reason from the end and use of an Oath, which will further discover it was never the intent of Christ utterly to abolish all oaths. 1. An Oath then is that whereby men give to God the praise of his highest Wisdome, that sees into the secrets of their hearts, and sees into every corner of them what truth or falshood lodgeth there. 2. And it yeelds him the glory of his Omnipotency whereby it is acknowledged, he is able to punish the perjured. 3 It honours his Justice and Mercy because thereby men acknowledge that hee wil infallibly defend truth and bee a revenger of falshood. Lastly, It is the bound of politick order

order and humane ſociety, neither of which can long continue without faithfulneſs and truth, nor could there bee that diſpach of ſtrifes and controverſies, *Exod.* 22. *Heb.* 11. 6. To condemn therefore every Oath, ſeems to detract from Gods glory, and to deſtroy humane ſociety, and wee may bee ſure the Son of God would neither bee the Authour of the one, nor of the other

6 Can it bee thought without madneſs that Chriſt would condemn the commended examples of the Saints in Scriptures, not onely of the Patriarchs, but alſo of the Apoſtles, yea and God himſelf, their ſolemn Oaths ſo frequently recorded, as ſigns of their great zeal and devotion, that it were endleſſe to enumerate them, ſee that of *Paul*, Gal. 20. *before God I lye not*, and ſo 2 Cor. 12. 19.

7. I might adde as farther proof, that the Prophets very often foretold that God by his new Church under the reign of the Messiah, should be honored by the oaths of his people, as Isa. 65. 16 *He that sweareth in the earth shall swear by the God of truth.* Isa. 19 15. *In that day shall five Cities in the Land of Egypt, speak the Language of Canaan, and swear to the Lord of Hosts.* And can it yet be imagined, that when Jesus Christ gave birth to all other Prophesies, he would render this abortive, and render that unlawful which was foretold to be one of the glories of the Kingdome?

But to conclude *Reader*, after all that hath been said, this is plain, that all manner of Oaths except in the aforesaid cases, are unquestionably sinful, and must be refrained if thou intendest to excell the Pharisees

which

which is certain, that thou must, or forgo all thy hopes in Heaven.

5 The Pharisees paid Tyth most justly for the maintaining the outward form or service to God, but in their more ordinary civill matters, they were most conscionably unjust, and fraudulent, witness the poor widows houses they devoured, and to hide the matter from the World, they made long prayers: but if thou wouldest be more righteous then they, let thy purse be open for the promoting the service of thy God, but seek not to repair thy layings out, by unjust oppressive cousening ways of trading, this is to rob Churches, to build Hospitalls, or to pick thy Customers pocket to make an oblation to God, or to steal a Sheep to make a sacrifice, be not such a one lest God send thee to hell for thy offering.

6 The

6 The Phariſees, as thou haſt heard, were ſtrict obſervers of Sabbaths, but their covetous, proud lives ſpake them diſobedient to the God of Sabbaths, ; ſo that if thou conſcienciouſly wilt endeavour to live over in the week dayes what thou learneſt of God on the Sabbath day thy righteouſneſs excel theirs.

7 They gave alms, but with an intent to bee ſeen, and praiſed of men Give thou thine alms, but out of an unfeighned love to God, and thy needy brethren, and ſtill thy righteouſneſs is greater.

8 They beleeve the immortality of the ſoul, and the reſurrection of the dead, but yet their earthly, ſenſual living, ſpake as if they underſtood no higher life than this that is meerly mortal. But if thou wilt beleeve thy ſoul ſhall never dye, and therefore alwayes live here.

here on earth, as if thou wert upon the borders of Eternity, expecting a departure into another world in all temperance, justice, mercy, faithfulness there is then as much difference betwixt thy righteousness, and theirs as betwixt the cleare Sun or the brightest star, and a cloud of clay or dirt.

9 Lastly, This rotten frame of external righteousness, they though sufficient to answer the severest Law of God, and to bring them off acquitted, and fully justified at the final judgement; they dreamed not of a Saviours blood or any necessity for the bloody sacrifice of the Son of God for expiation of sins. But if, sinner, thou wilt resolve for thy part to rowl thy faith, and all the garments of thy inward righteousness in the blood of Christ, and never hope to find acceptance for the

most

moſt precious life of faith, and holineſs that can bee lived by thee but by the mediation of a Saviour then haſt thou hit the mark, and anſwered fully the expectations of thy Saviours call, who called thee to a righteouſneſs above the Phariſees, here it is, and here thou muſt reſolve to live and dye.

And now I have ſhewed thee what a man or woman thou mayeſt, and muſt bee, if ever thou hopeſt to bee ſaved; remember now the Vow thou madeſt to God before I ſhewed thee what that Righteouſneſs is that thou muſt ſeek. And I now claim thy promiſe, and challeng thee on thy Vow to tell mee what thy purpoſe is to do in theſe particulars that I ſhall ask thee.

Art thou reſolved from thy ſoul to love the Lord Jeſus with all thy heart and ſtrength?

Wilt

Wilt thou reckon neither of sin, nor lust, nor life dear to part with for him? and in a way of obedience wilt thou trust to him for his free remitting all thy sins? Wilt thou endeavour to live a more strict life, and more spiritual then ever Pharisee did? Wilt thou not only account of murder to be a sin but wilt thou abhor all unlawfull anger against thy brother, or the calling of him Fool without a cause and wilt thou think so doing a degree of murder? Wilt thou condemn Adultery, not only in the act, but likewise in the eye, and heart, and be rather willing to pull out thy right eye, then wound thy conscience and offend thy God? wilt thou keep the Sabbath, not onely in the letter, but in the spirit, and in truth.

In a word, wilt thou resolve to pray unto thy God, and bring thy

in to thy prayers? wilt thou conscienciously endeavour in thy calling to maintain thy self and family, and to be able to relive thy poor brother by thy charity, and and wilt thou do both out of pure love to God, and thy neighbour, and not for the love of praise from men? wilt thou believe the immortality of thy soul, the resurrection of the dead, and the blessedneſſe of those that dye in the Lord? and wilt thou endeavour a fellowship in that Resurrection by walking with God, and living a holy, innocent, humble, chaſte, sober, heavenly, believing life? What sayest thou man? What amazed!

Sin. *Ah, I cannot, I dare not, I will not promiſe any thing: Here is a task indeed enough to break any mans heart, and to make me live miserably all my dayes; I would*

*your*

*your booke had been burnt before it came into my hands or within my doors: What, no hope of entring Heaven without ſuch a Righteous life! It is better you were hanged, and the whole Generation of ſuch Preachers as you are.*

*Anſw.* But Sinner, Ah ſinner, why ſo impatient, I am not thine enemy, *I* tell thee but the truth, *I ſpeak the truth in Chriſt, I lye not* Chriſt hath ſaid it, and I dare ſay it again, *Except thy Righteouſneſſe exceed the Righteouſneſſe of the Scribes and Phariſees, thou canſt in no caſe enter the Kingdome of Heaven.* If this ſingle Text is not a witneſſe ſufficient, thou ſhalt have it confirmed by the mouths of one or two more, read *Heb.* 12. 14. *Follow peace and holineſſe, without which no man ſhall ſee the Lord.* So. 1 *Joh.* 3. 2, 3. *Beloved, now are we the Sons of God; and it doth not yet ap-*

*pear*

pear what we shall be, but hee that hath this hope purifieth himself as he is pure. I could adde an hundred Scriptures more, but here are witnesses enough to arraign and condemn thee: What sayest thou now? What wilt thou now yet wish me hanged, for telling nothing but what Christ & *Paul*, and *John* hath told thee? No, no, thou wert but in a passion, I do freely forgive thee; But oh that my hanging could keep thee from damning; how far better that I were hanged, and a hundred such Preachers as I am, so we could expiate thy sins, and prevent the ruine of thy soul and body for ever. Were I tyed to a Gibbet I should be quickly out of my pain, but if thou goest to hell thou wilt never be out of thine; I should be quicky dead but thou wilt never dye as to thy torment; Sinner believe me nothing but

but love to thy precious soul makes me deal so plainly with thee.

Sin. *But how can I perswade my self you love me, when you would put such a yoak of Righteousnesse upon my neck, that I and my Fathers could never bear?*

*Answ.* It makes no matter whether thou thinkest I love thee or not; if I do not, I am sure thou wilt confesse that Jesus did; Why man! it is not I, but he that doth thus endeavour to put his holy yoak upon thy neck, and doth intreat thee to wear it for his sake, *Mat.* 11.29,30 *Take my yoak upon you and learn of me, for I am meek and lowly in heart, and you shall find rest to your souls, for my yoak is easie, and my burden is light.* And what is this yoak, but the holy, righteous nature, and life, which I have been all this while of explaining to thee?

But

But sayest thou, *Do I in conscience think that the Commands of Christ may be thus obeyed, and such a righteous life lived?*

*Answ.* Yea in my very conscience, I do think it, that both this life may and is lived by thousands, yea by all that are in a present state of salvation. Nay, I verily think that all the Commands of Christ, may, and are by all sound Christians obeyed (excepting some particular acts that with them are not ordinary) yea and with such an obedience, that *quoad speciem*, though not *quoad gradum*, is perfect, that is, their love, or fear, or faith to God and Christ, have the true genuine nature of these graces, and such as the Command calls for; yet I confess, none loves, or fears, or believes so much, but there might be several cubits added to the stature of these graces: But Reader, it is not my

with speculations, I have got unto thy heart, and there I will keep. If thou wilt then have thy question answered, whether the Commands of Christ may be obeyed in thy life, look 1 *Joh* 5 2,3. *By this we know that we love the children of God, when we love God, and keep his Commandements; for this is the love of God* (or herein it consisteth) *that we keep his Commandements, and his Commonaements are not grievous.* See how the Apostle tells thee, they may not only be obeyed, but that to them that love God, they are not grievous, if thou wilt neither believe Christ nor his Apostles, I despair of finding credit with thee; but I will not cherish so hard an opinion of thee, I know thou believest them both: mee thinks I see thy heart relenting, and about to yield the cause; Doth not thy heat begin to cool, and thy

ange

anger to me abates? Dost thou not begin to see how much thou hast been deceived in the matters of thy soul, and to tremble to think how many of thy neighbours have been deceived with thee? Art thou not ready to say to me as King *Agrippa* once did to *Paul*, *Thou hast almost perswaded me to be a Christian?* Mee thinks I see thee kiss the book, bedew it with thy tears, and hear thee bless God that directed it to thee, or thank the friend that put it into thy hand.

Tell me then, What is thy resolution? I cannot, must not let thee go, I have thy promise already, and God will have the performance, or will have thy life; I have already told thee wherein a greater, better, and far more noble righteousness consists, than ever the Pharisee understood, I expect thy answer.

Sinner. *Oh Sir, Pray have me excused, I am convinced there is truth in what you say, but I have such a Trade, such a Family to look after, such company and ways I have been many years ingaged in, I can have neither time to read, or pray, or fast, to think of God, or Christ, or heaven, or hell, or death, judgment, or any thing else; my pride, my passion is so strong, and I so used to it, I cannot master them; If I lie not, nor equivocate, if I cheat not, nor over-reach my brother, I cannot trade, and so I cannot live; though I have a good mind to what you say, and am convinced it is my duty, yet I do not think for my part, I shall ever attain to live, no not so righteously as the Pharisees did.*

*Answ.* Is this thy last, and utmost resolution? Will no reason, nor Scripture prevail with thee? Can neither man nor God perswade

swade thee? then no more sinner, but expect thy doom, these excuses shall not, must not serve thy turn; read it in the last clause of my Text, *Thou shalt in no case enter into the Kingdom of Heaven.* Canst thou read so sad a sentence and finde no tear to drop, nor groan to fetch? the poor Rogue at the bar is more tender of his life, & affraid of the Gallows, than thou art of thy Soul, or Hell; What is thy heart a Rock, or thy eyes flint? Art thou past all sense of feeling? *Thou shalt not enter into Heaven*, is that nothing? But perhaps thou dost not understand what shutting out of heaven means, lest thy ignorance should undo thee, I will instruct thee.

*The Third part of my Text, shewing the misery of being shut out of heaven, in three particulars.*

1. TO be shut out of Heaven means all this, thou shalt not see thy God in Heaven, nor behold his glory, thou shalt neither love him nor be beloved of him: thou shalt not see, nor live with Jesus Christ, the best friend that ever thou hadst: thou shalt never see nor understand the blessedness of those Angel-spirits that be there nor enjoy the fellowship of the Saints on high: thou shalt never taste of the River of pleasures that run out of the throne of the Lamb, nor behold the sweet light that streams in floods from his Countenance: thou shalt never hear

hear him call thee blessed, or pronounce thee just, nor bid thee welcome to the joy of thy Master.

*Fish*, sayest thou, *And is this all? it is even as good as nothing, thou never heardest nor sawest, nor tastedst, or dist enjynny such things as these on earth, and yet thou sayest thou livest hapily enough without them, thou ever foundest more pleasure in an Alehouse than in a Church and admired the melody of a wanton lascivious song, above the harmony of a Psalm; a cup of wine and a good feast at a Tavern hath ever been more delicious to thee than the blessed Sacrament of the body and blood of Christ: yea the smiles of a wanton Harlot have been ever more endeareing then the love and kindenesse of a tender Saviour; if the losse of Heaven be no more then the lost of seeing, or the enjoying of*

Christ

Christ, Angels, Saints, in a glorious union of the Spirit, fare them well all, give me but the full streams of my sinfull pleasures, though I swim in them to hell.

*Answ.* But stay sinner, sure thou art not in good earnest, think again thou dareſt not say so once more, I have better hopes of thee than so, thou art sure not so far gone, certainly thou hast some reason left the light of thy conscience is not quite put out, surely thou art no beast, nor Devil.

Sinner. *Well, it is no matter what I am, I am resolved to hazzard all for this beloved Gold, these pleasant cups and dishes of wines, meats, and sensual pleasures, if I should not say so, I am resolved to do so, for this sinful life I will not part with, though I lose an 100 Kingdoms of Heaven, & as many Crowns as there are stars, & as rich a glory as God himself can pretend*

*pretend to give me: Give mee to live on earth in sin, and what care I for God, or heaven, and all his happiness.*

*Ans.* Mee thinks yet sinner, I can not believe thee, this is but a bravado, thou dareſt not say so in cool blood, no nor if thou wert on thy death bed; I never heard a Rogue at a Gallows say so (though while he was at liberty) was perhaps as desparate a wretch as thy self.

If yet thou thinkeſt thou dareſt both say and do so) hear me then once more, thou haſt not heard the worſt, at leaſt not all that shutting out of Heaven implies, it signifies thus much more.

1. If thou art shut out of Heaven, thou must be shut out of earth too, the Paradise above shall not onely be kept against thee with a flaming sword, but thou shalt loſe the happiness of curſed *Cain*, of being a Vagabond upon the earth.

Sinners,

Sinner, the time is coming, and then will be, that all thy gold and silver, with rich apparel, with all thy house and Lands, livings, with all thy meats and drinks, thou must leave behind thee to be devoured by the mercilesse flames that shall consume the world, what wilt thou get then to delight thy Lignorish pallate, or to quench thy druknen thirst, or to cover thy rotten carkass, or to satiisfie thy beastly unsatiate lust? I pray thee Reader think, am I telling thee a fable? or art thou a dying man or woman? Is not thy life most, or much of it spent already, how oftenmore dost thou thinke will the Clock strike before it strikes the hour that thou must dye? art thou sure of themorrow? doth not the bell hang in thy Parish steeple that must towl thy Knell? doth not thy coffin & thy grave stare thee in the face, & tell

thee

thee we must shortly have thy body? & dost not thou then know for certain that all the sewel of thy sensuall pleasures, & so the pleasures themselves must be left behind?

What sayest thou now Reader, how dost thou like shutting out of heaven, when thou must not onely lose the delights there, but all that are upon the Earth?

What is thy mind yet changed? speak man, thou hast time yet given thee to make thy choice, wilt thou eadeavour to be more righteous than the Pharisees, or sit down content to bee shut out of *Heaven*? thou foolish sinner why dost thou delay thy answer, what difficulty can there be in the question that *I* ask thee? *Heaven* thou knowest, and righteousnesse thou knowest, for I have told thee what they mean already: Ah that mans heart should

should be so sottish to make it a doubtful case, whether it is better to chuse heaven with righteousness, or hell with wickedness!

*Sin.* Mee thinks I here begin to cry out, Good Lord, what a streight this book drives me to: I did not think these fooliſh Preachers had half so much reason on their sides; I begin now to think it is hard to hear them, or to read them without being of their minds, though I care not much for heaven, yet I am loath to lose heaven and earth together. What shall I do? there is nothing can keep me out of heaven, but an unrighteous wicked life, but how shall I leave my sin? I know not, I am not used to read and pray, and repent in tears, and I care not to begin; but I am used to swear and lie, & drink, and whore, and them I cannot leave, but if I do not I cannot en-

ter

ter into heaven, what shall I do? Oh that I might dye like a beast, and lye in a benummed state of death for ever, free from all sense or feeling of any joy, so I might live on earth but as I list: Oh my dear works of darkness, I do so love you, that I could be willing to be a dog, or any other beast at death, so I might but have your company while I live.

*Reply*, Ah Fool, Fool, Fool! What Devil hath been the Priest, to espouse thee so nearly to thy filthy, stinking, rotten sinful life, that neither Christ, nor his Ministers can perswade thee to a divorce? Thou senseless sinner, hast thou not too justly provoked thy master to repeat that he made thee a man? what, content to dye like a beast, and lose the glorious priviledge of an immortal life, for a base filthy sin! how much pitty is it that ever thou wert man or woman, and not

rather

rather a dog or toad? thou art a disgrace to the humane nature; but thou wretched desperate sinner? I tell thee thou shalt not have thy wish, because thou art so unwilling to live like a son or daughter of God on earth, thou shalt not have so much happiness to lye down in thy grave like a dog, thou shalt assuredly go to hell, and so to torment, therefore shutting out of heaven speaks more sadness than I have acquainted thee with.

3. Lastly, Consider this, if thou wilt not resolve to live more righteously than ever any Pharisee did, Assure thy self, that Jesus Christ that shuts thee out of heaven shall shut thee up in Hell, that tongue that pronounceth the righteous blessed, shall pronounce thee cursed, and he that bids them enter into joy of their Master, shall command thee to descend into torments

ments with the Devils, there shalt thou receive the stroak of his iron rod, that shall dash thee in pieces, and bear the stroaks of his revengful arm for thy abusing of his tender and long-suffering mercy. There shalt thou feel the worrowings of an inraged conscience, and suffer the tortures of devouring flame, and this for ever and ever.

Reader, If thou art obstinate, deceive not thy self, God will not be mocked, and in his punishing thee for sin, he will not seem to be in jeast; for as the Lord liveth, and as thy soul liveth, there is not a tittle of what I say, but what is contained in thy Bible; if I shew it thee to be there, thou wilt not sure question whether it be true; Read then, and let thine own eyes bear witness, *Mat.* 25.41. *Then shall ye say, unto them on the left hand, Depart from me ye cursed into everlasting fire prepared*

*pared for the Devil and his Angells,* Mark 9. 47. *And if thine eye offend thee,* that is, thy sin as dear as thy eye hinder thee in the way to heaven, pluck it out, that is, cast it away, and leave that sin) *It is better for thee to enter into the Kingdome of God with one eye* (yea with one eye) *then having two eyes to be cast into hell fire, where their worm dyeth not, & the fire is not quenched.* Rev. 21 8 *But the fearful* (that is, such as fear to part with sin, and life, and all for Christ) *and unbelieving, & abominable, and Murderers, and Whoremongers, and Sorceres, and Idolaters* (such are covetous men) *and all lyars, shall have their part in the lake which burneth with fire & brimstone, this is the second death,* Rev. 20. 10. *and the Devil that deceived them was cast into the lake of fire & brimstone, where the Beast & the false Prophets are, & shal be tormented day & night for ever & ever*

2 Thes. 1.7,8. *When the Lord Jesus shall bee revealed from heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, & that obey not the Gospell of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* Now thou hast read all these Texts, I cannot think thou wilt unsay them all, thou hast the witnesse both of *John* and *Paul*, and Christ himself; I am sure their testimony will passe in the Court of Heaven, and there it is, and onely there, that thou must take thy Tryal, receive thy sentence, and be sent to this dreadfull punishment; what hast thou more to say?

*The Sinners last Refuge.*

I have here read sayest thou, that there is no salvation without I live an exceeding righteous life, it is

plain

plain Scipture, *I* cannot deny it: and surely my drunkeneesse, my swearing, lying, whoring, neglect of praying, reading, do not speak me an exceeding Righteous man; What shall *I* do? shall I think my self in so miserable an Estate, that if I dye before my change of life I must go to hell? Oh I dare not; what then? to leave my sins? I will not, but how then shall I keep them? if I do, the Scripture is plain; I cannot go to heaven, truly I know not what to say: but perhaps there may be some way to heaven that the Scripture doth not tell us of, I resolve to venture it at least, and I know I shall have many to beare me company, and thus I will satisfie my self and continue as I am.

*Ans.*

*Answer*

A poor shift; Thou hopest God will finde a way to save thee, that hee hath not revealed, that is in plain English thus, thou hopest that God hath told thee by Jesus Christ, that except thou art more Righteous then the Pharisees were, thou canst not bee saved, yet hee intendeth the quite contrary, and will save thee and others, though thou livest more wickedly then ever the Pharisees did: What is this but to put God the Father and Jesus Christ at variance and make them contradict each other? yea to think so impudently of God, that hee sent his only Sonne into the World to deceive and cheat it in a company of untruths, as this would bee

one, if it should ever be, as thou art bold to hope.

But *I* have somewhat in my Text still behind, that will spoil thy hopes, and convince thee of this wicked imagination; sayes my Text (*Ye shall in no case enter*) mark that (*in no case*) what do those three words mean? Do they not plainly signifie, that God hath shut up all other ways to heaven, or that there are no means left by which thou canst possibly scape the misery of the damned, but onely this of becoming righteous?

1. Perhaps thou thinkest to hide thy self in the Grave, and to lurk close in the corner of that dark room.

But Fool, never think of it, for the doors of those chambers of death shall all flye open, the Trumpet shall sound, and thou amongst the rest shalt arise, and stand up before him.

2. Per-

2. Perhaps thou conceiveſt a way to eſcape by crying for mercy; Ah ſinner, that will not do neither, for then it will be too late, there is no room for repentance, nor for mercy, when thou haſt once left this earth.

3. What, doſt thou think to plead the blood of Chriſt? It will be anſwered by Chriſt that ſhed it, that he ſhed it only for the penitent, believing, godly ſinner, and thou art none of thoſe.

4. Doſt thou think then to flye from the Juſtice of God the Son, to the Mercy of God the Father? and if thou ſhouldeſt, I tell thee, he would ſend thee back again unto Chriſt his Son, and withall acquaint thee, that he hath committed all Judgement to his ſon, and is reſolved to ſpare none that his Child Jeſus will not ſave, and thou art ſure already of this, that Chriſt

his

his Son will save none, but such whose righteousness hath exceeded that of the Pharisees. Read my Text, hath he not there said it, and canst thou think that upon his Judgement-seat he will deny this Sermon, or this part of it that hee preached upon the earth? Shall so great a Judge as Christ, make a Law, and publish it on the earth, and then upon the Bench deny he never said so, or then repent it? no no Sinner, it is impossible he should deny himself, or his word.

Now Reader, if thou be a man or woman, whose heart and life is not yet changed, if thou hast not a righteousness above the Pharisees, in what a sad case dost thou see thy self, or at least thou mayest if thou wert not blind; whither canst thou turn thy self, but thou must see hell and damnation before thee, and ready to devour thee? Sinner,

Sinner. *Oh sir, what shall I do to be saved?*

I tell thee how? there is one way left thee to salvation, and but one, and my Text hath told it, Endeavour to be exceeding righteous in thy life, and that is the way to life; let thy love and faith to God and Christ Jesus, let thy sincere obedience to all his Commands to the utmost that thou art able, let thy thoughts, thy words, thy prayers, thy alms speak thee a more righteous man or woman than the strictest Scribe and Pharisee that ever breathed upon the earth, this, this is the way to heaven. If after all this thou art resolved to continue as thou art, thy blood be one thine own head, I have discharged my duty.

Sinner. *Lord have mercy upon me! what a blind wretch have I been, thus to mistake my way! and*

think I have been going to heaven, whon I now see plainly I am in the broad road way to hell! Well, I thank God I am not yet swallowed up of that gulph, Mercy hath hitherto kept me out; and I am resolved to abuse long-suffering mercy not an hour longer. It is but leaving my drunken companions, and my filthy Harlots, and who would not leave them to gain the love of God, and my blessed Saviour? It is but leaving my lying, swearing, and turning my curses into prayers and blessings, and what harm is there in prayers and blessings? I am sure they will please my God better, and trouble my conscience less. It is but loving my neighbour as my self, but especially my God and Saviour, with all my heart, soul, and strength; and to account all gold and silver, friends, credit, and my sins, as dung and dross in a compare to them, and am sure, that the

ar

*are better than them all, and so they deserve as much and more of love from me:* It *is but to pray, praise, and thank them for the offer of eternal lyfe, and to relye upon the blood of Jesus for pardon and acceptance, and I am sure thvt Jesus Christ will prove my fastest friend,*.
*VVel, my resolution is this,* God, men and Angels, shall see I am another man; Heaven shall see me more on my knees in my Closet; it shall be my next work when I have read out this book, my Family shall see and hear me more in reading, and praying, *I and my house shall serve the Lord*, and all my neighbours shall see me walk in those very wayes that I have formerly most prophanely laughed and scoffed at. I know it will be my turn now to be scorned, and derided by others yea some of my familiar, drunken companions but what care I?

Christ suffered more my sake, and I remember holy *Paul*, that he was once a persecuter of honest-hearted Christians, was afterwards content to be persecuted for being such an one himself. But let them laugh on; I am sure, I am a dying man, and if I keep on to follow Christ, I shall shortly be in heaven, and then above their scorns, where I am sure they will never come, if they repent not, and seek a righteousness above the Pharisees.

I have read what this righteousness is, and now I will try it in my life, there is no more time for talk, I will up and do.

*Caution.*

Yea, and do so, thou Son or Daughter of God, for so I dare call thee, if thou holdest this resolution to the death. Only let me caution thee this, whilst thou art so set and resolved upon the work, Remember

ber that of thy Saviour, *Joh.* 15. 4, 5. As the branch cannot bear fruit of it self, except it abide in the Vine, no more can ye, except ye abide in me. I am the Vine, ye are the branches, he that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing. *And so* Phil. 2. 13, For it is God that worketh in you, both to will and to do, of his good pleasure, *Again* Rom. 8. 26. Likewise the Spirit helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit it self maketh intercession for us with groanings that cannot be uttered. 1. *Cor.* 10. 12. Let him that thinketh he standeth, take heed least he fall.

By these Texts I would put the in mind of thine own weakness and self-sufficiency. Set to the working out thy salvation with fear and trembling, but look up to

Christ

Christ thy treasury, that hath a stock of grace and strength for thee to spend upon till death, and to all eternity; and now let me intreat thee to form thy conclusion thus with the holy Apostle, *Phil.* 4.13. *I can do all things through Christ that strengtheneth me.* Thou mayest with Christ do wonders, but without him just nothing. *Ask and thou shalt have, seek and thou shalt find, knock & it shall be opened.*

And lastly, I say unto thee, *Watch and pray, lest thou enter into temptation.*

*Now the Lord bless thee, and make thy root to spread on the Mountain of the Lord, let his dew fall upon thee, and give thee to flourish as a pleasant branch in the Vineyard of thy God. Let not that curse come ever near thee? It is a barren tree, cut it down, why cumbers it the ground? but be thou ever laden with fruit, that death may find thee mellow, and ripe for Heaven.*

*A Post-*

I Am sufficiently aware of what exceptions the more curious may make against the management of this small Discourse, as

1. That I have observed a method somewhat too loose:

2. That I have handled the *Species* before the *Genus*, that is, spoken to the nature of inherent righteousness, without giving any account of righteousness in general.

3. That I have scarce touched upon other *Species* of righteousness, which lyes in the active and passive obedience of our Lord and Saviour.

4. That I have not handled fully the nature of inherent righteousness, that is the subject of the whole, having neglected in a manner the explication of any of its affections.

And lastly, that I have insisted too little on the Doctrinal part.

*Answ.* It may be some satisfaction to thee that I know my defects before thou tellest of them; but thou must know,

1. That I intended to have deliver-

ed

ed my whole mind on this subject in one sheet, to make it as little chargeable as I could.

2. That I intended it for the meaner sort of my people, whom by long observation I have found them to understand me least, when I think I speak best, and most accurately.

3. I do not conceive my method so loose as thou mayest imagine, seeing I have all along kept close to the parts of the Text (and if I mistake not) they lye together in as good a posture as the nature of things in their dependency can well bear.

4. And as to my speaking so little to the righteousness of the Saints as is treasured up in the active and suffering life and death of the Lord Jesus.

I reply thus,

1. I have not wholly omitted it, but have besprinkled the whole with blood, that the attentive Reader may plainly see, that I little dreamed that the purest inherent righteousnesse could be meritorious.

2. And I was bound to follow the intendments of the Text that points most directly

directly at the righteousness of the souls and spirits of men that must act them in their lives.

3. And I knew, that it is this inward righteousness the common people I speak to, see less need of, and it is their ignorance of this, which is the ordinary rock on which they split, and it was my duty here to help to save them if I could.

If this will not satisfie thee, I cannot help it, I writ not to please all, but to profit some; if the Lord shall please to bless it to that end, it will content me, though it doth not thee.

FINIS.

A Catalogue of some Books sold and Printed for *Andrew Kembe*, at his Shop on St. *Margarets*-hill in *Southwark*.

A View of Holy Scriptures, by Mr. *Hugh Broughton*, Fol.

Ancient Funerall Monuments within the united Monarchy of *Great Britain*, *Ireland*, and the Islands adjacent, their Founders, and what eminent persons have been interred.

The Gospel Covenant or the Covenant of Grace opened, by *Peter Buckly*, sometimes Fellow of Christs Colledge in *Cambridge*.

Gods holy mind, in ten Words, or ten Commands, which he himself uttered, & taught to all his Disciples, by Questions and Answers, by the late learned & faithful Preacher, Mr. *Elton* late Pastor of St. *Mary Magdalen Bermondsy* near *Lond*.

Arraignment of Errour, by Dr. *Samuel Bolton*, late Master of Christs Colledge in *Cambridge*.

Bounds of Christian freedome.

The Exposition of the *Five* first Chapters of *Ezek*, with the other 3 parts, 4o.

All Mr. *Henry Smiths* Sermons gathered

red into one *Volume*, with his Life and *Picture*.

Mr. *Dod* on the Commandements, 4o.

Military Discipline, the exactest way or the young mans *Artillery*, wherein is shewn the posture both of Musket and *Pike*; Whereunto is added the postures and use of the half Pike joyned with Musket, by Col. *Wil. Barriff.*

The *Art* of Dialling, or Court of *Arts*. By S. *M.*

Mr. *Slater* on the fourth of the *Romans*, 4o.

Also on the Book of *Malachy*:

*Darriotts* Judgement on the Starres, containing the whole *Art* of *Astrology*.

*Hudsons* Vindication of the Church Catholick visible, and the priority thereof, in regard of particular Churches,

*Also* an *Addition* or Postscript to the Church Catholick visible,

Mr. *Cradicots* Sermon preached at the Spittle, 4o.

The *Guard* to the tree of Life, by Dr. *Samuel Bolton*, late Master of Christs Colledge in *Cambridge*.

*Octavoes*.

Mr. *Goodwin* on the Sacrament:

On *Family* Duties.

On

[illegible]
[illegible] on the Sacraments
[illegible] of the singing of Psalms
[illegible] Arithmatick
Mr *Tippin* of Eternity
Dr. *Sibbs* on Canticles
*Amesius* upon the whole Book of Psalms, and the two Epistles of *Peter*
*Francis Spira*

School-Books

*Farnibies* Phrases
*Farnaby* on *Seneca*
*Bernaby* on *Juvenal & Persius*
*Farnaby* on *Martiall*
*Farnabies* Epigrams, *Greek & Latine.*
*Dux Grammaticus* by Mr. *Clark*
*Macropedius de conscribendis Epistolis*
*Vigerius Idiotism. Graecae Linguae*
*Ovids Metamorphosis*, Grammatically translated by Mr *Brinsly*